

thing, as if we were complete masters of everything. Language and reasoning deprive nature of its original life, of its character as having decidedly a will, a history and a right of its own. It is only through much intuition (*vipassana*) and meditation that we can regain the feeling of our primary and original relation to nature and the outside world.

Philosophy is nothing dry and dead: it is life itself, life realizing and recreating itself in full consciousness. It is not an abstract science, but a most concrete and perfect art; it is not thought, but felt. It is not restricted to any definite science of mind or a definite trend of inspiration, or any other limitation, but it is purely and intensely human and all-embracing. Every view of the world is a philosophy⁽¹⁾ and comprises all the essential features of man's relation to the universe. The value of a philosophy lies in its depth and its universality, and that may be expressed just as well in a few sentences as in dozens of books. In fact, the more books a philosophy or a religion puts forward as embodiment of its creed, the less valuable it is bound to be. The ultimate criterion is man's *sense*, i.e., sense of harmony as a reflection of the harmony of the Universe ("cosmos"), which is an unimpeachable axiom of the human heart. And this may be expressed in one chapter of the *Satapatha* better than in 84,000 chapters of the *Pali Pitakas*. A philosophy which satisfies the mind only and not the heart is nonsense, as it is not human. And in this respect, from the point of harmony, the philosophy of the *Vedas* and *Upanishads* is more valuable (which is equal to "correct" in our interpretation) than that of a Hume, Kant or Spencer.

Philosophy (or rather the philosopher who has the courage to do so, and in that he resembles the religious reformer and prophet) assigns to other branches of human mental activity their relative value, puts them into their proper place, imparts that general, common-sense element which specialization has neglected. Specialization is at present the greatest danger of mankind, which philosophy must try to counteract by all possible means. Specialization means isolation and if we proceed on the way which we are following now, we are doing the greatest damage to future generations. We must think of the future and make life better for our grand-children than we are finding it; and we must consider what is to become of all that is going on inconsiderately to-day. We must think more of essence and substance, not of appearance.

It is a curious and sad thing that people object to "waste" because it costs money, and they do not realize that money is only a fiction and that the waste of actual material is the thing that matters. With the accumulation of books on special subjects we waste the essence of mind, not the paper. Specialization means mechanization, and drawing away from common tasks. It makes men enemies to each other because it creates unnecessary and wrong competition; it over-

⁽¹⁾ Therefore there are many false philosophies, and some of these alas, flourish to-day.—Eds.